

Derrida's Critique of Hegel, Marx and Such Developments:
By Shomit Sirohi

I. Indian Revolution and its Moments

First there was a general strike, and then a number of its moments, including the victory of Congress in the election, and a culture of living around the Prophet, leader Sirohi. All of this then is developed in Hegel as quantitative poverty, checked into qualitative infinity of for instance the theatre ensemble of Act One, and Sirohi's theatre, literature and psychoanalysis and jazz lectures.

The quantitative multiplicity receives its qualitative pole of intellectual leadership.

II. Derrida's turn

I check the quantity with a critique – that it should in fact be deconstructed – not the andolan, mahasabha and general strike, but within it a few Derrideans or Sirohians, smoking somewhere and drinking tea and coffee.

The qualitative encounter with the leader, Nobel Prize events and love events, critiqued for a check called leave Sirohi alone, and let him follow his daily life, which checks the truly infinite limit, to limit it into a series of qualitative things in Derrida – translation, difference, even finally determinations of it – that we smoke a cigarette and follow his radio, that kind of mass culture.

Not uniting with a leader and following his life, but its opposite, following his difference – that a man is busy collecting newspapers on Cuba and printing them out, and we are busy reading his piece and commenting, all this till of course, the leader makes it to a university and then again a culture.

III. Hegel versus Derrida – negation of negation.

If the negation turns into an encounter I call that mainstream, instead elide the negation, and search for him, instead of meeting him, also spend time with kababs in Chandni Chowk with theology and colonialism, instead of talking to the man directly – this slide away from encounter is the way real deconstruction works till of course a full mass culture develops its plan – that the plan which is so unplanned asks for his encounter in a temporality not Messianic but in fact Quranic l'avenir. 30 years to this.